

MORNING STAR.

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RELIGIOUS.

THE ERROR OF BALAAM.

The history of this gifted, but wicked man, will furnish much to instruct and admonish us; and likewise show the malice of those who follow his pernicious way.

He foretold the glory of Christ, and the destruction of his enemies.

Balaam the son of Beor, hath said and the man whose eyes are opened hath said: he who heard the words of God, and knew the knowledge of the Most High, who saw the vision of the Almighty falling into a trance, but having his eyes open, I shall see him but not now; I shall behold him but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.—Num. xxiii. 17.

This had a partial accomplishment in the types of Christ; but it is in the great Antitype that we see its completion. At the birth of Jesus the star appeared, and guided the wise men to Jerusalem; and they said, "Where is he that is born King of the Jews? for we have seen his star in the East and have come to worship him." Here are both the sceptre and the star; and in the next verse which the adorable Saviour sent the Asiatic churches, he says, "I, Jesus, have sent mine Angel to testify unto you, I am the root and the offspring of David, and the bright and morning star." This sceptre-bearing Saviour sits upon his holy hill in Zion, having dominion over the hearts of multitudes, who were once his enemies, but who have been made his willing subjects in the day of his power; and he will proceed with his conquests until he hath the heathen for his inheritance, and the uttermost parts of the earth for his possession; then all his enemies shall be his footstool. Reader! this is a glorious and a dreadful subject; it so penetrated the heart of David, that he exclaimed, "O, kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little; blessed are they who put their trust in him."

II. Balaam had grand conceptions of the character of God.

When speaking of the faithfulness of Jehovah, he said, "God is not a man that he should lie, nor the son of man that he should repent, hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Was there ever a more beautiful and encouraging description of this attribute of Deity? Knowing also the paternal care and love of God to his saints, he said, "How shall I curse whom God has not cursed, and how shall I defy whom the Lord has not defied? There is no enchantment against Jacob, neither is there any divination against Israel. Blessed is he who blesseth thee, and he who curseth thee is cursed." Who would imagine that wicked Balaam said this?

III. He strongly resisted temptation for a season.

In this particular, we behold an astonishing display of that struggle, which sometimes takes place between an enlightened judgment and a vicious heart. Before him stood the chief servants of Balak, king of the Moabites, holding the rewards of divination in their hands; presenting at the same time this urgent request from their master:—"Let nothing, I pray thee hinder thee from coming unto me, for I will promote thee unto every great honor, and I will do what thou shalt sayest unto me; come therefore I pray thee and curse me this people of Israel." Here was an irresistible charm for a proud and covetous heart. How few men have principle enough to resist such powerful solicitations! But the Lord laid a restraint upon him, saying, "Thou shalt not go; thou shalt

not curse this people, for they are blessed," and his conscience forced him to reply unto the princes of Moab, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to do less or more." This was as it ought to be. It was the dictate of an enlightened understanding. It seemed like the fear of the Lord, but behold, the building of any man's covetousness began to operate, and he entreats the princes not to go away that night. "Stop," says he, "that I may know what the Lord will say unto me more." I know what is the plain path of duty; I know the command of God on this point, but my inclination would fain have it otherwise—stay a little and I will tempt God and work up my imagination, and get over my scruples, and perhaps to-morrow I may feel it right to go." This is the exact meaning of his conduct; and I am persuaded that many who call themselves Christians, act precisely in the same way. The commands of God are very plain. They know what it is right. Their conscience warns them; and yet they endeavor to stifle every conviction, to conquer every sense of sin and shame, and commit secret sins, and open crimes, with greediness.—Like Balaam, they keep the temptation in their eye, while God is thundering in their ear, and we see who at last gains the victory.

IV. After parleying with the temptation for a season, he yielded.

And is not this invariably the case? Paul says, *Resist! fight! flee!* but never parley; ah! if temptation be not vigorously resisted at the commencement, the conqueror will take advantage, and renew his attack with double force. *Conscience generally decides rightly the first time; but should its decisions be neglected and trampled upon, it loses its energy, and becomes seared as with a hot iron.* Cannot all of you, who may hear or read this, recollect the bitter hour, when you also ceased to watch, resist, and pray? when you treated the dictates of conscience with contempt, and this Satan overcame you? And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab; for lust, when it hath conceived, bringing forth sin; and sin, when it is finished bringeth forth death.

V. The Lord met him in his journey, and took an unusual method to convince him of his rebellion, but still he pressed forward.

"And God's anger was kindled against him because he went, and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants with him; and the ass saw the angel of the Lord in the way, and his ass drew in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass." This was done thrice: "And the Lord opened the mouth of the ass, and he said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" Thus the man who loved the wages of unrighteousness, was rebuked for his iniquity; the dumb ass speaking with man's voice, rebuked the madness of the Prophet—and what a rebuke it was! who but Balaam would not have taken the alarm? whose conscience would not have struck him that all was wrong? who would not have trembled at so strange an interposition—hastened back to his house with double speed, and, with weeping and supplication, sought forgiveness? But not the hope of gain so dazzled his eyes, that he saw no danger; for they who will be rich fall into temptation and a snare, and many foolish and hurtful sins, which draw down in destruction and perdition.

VI. Although his heart was wholly enervated with the hope of acquiring riches, yet he completely failed in all his expectations.

On his arrival at Court, he and Balak united in offering costly sacrifices, thinking thereby to conciliate the mind of God, and look different views of the Israelitish camp, expecting that the moment might arrive for the ruin of that favored people; but it was all in vain. At last Balak's anger was kindled against Balaam, and he smote his hands together, in rage and despair, and said unto him, "I called thee to curse mine enemies, and behold thou hast blessed them these three times; therefore now flee to thy place. I thought to promote thee to great honor, but lo! the Lord hath kept thee back from honor." Poor Balaam! he fancied that he could serve God and Mammon, but he offended both. Ah! how he must have been chagrined when all his hopes were blasted!

VII. He uttered an ineffectual wish for future happiness, but neglected to use the means appointed for attaining it.

These well known words, so often quo-

ted, were the words of Balaam—"Let me die the death of the righteous, and let my last end be like his." What was there to prevent it? If he had been truly in earnest for the blessing, he would have broken off from his sins, and sought mercy of his God; but while these were the words of his lips, his heart was full of enmity against God. He cannot openly curse Israel, for he knows they are blessed, yet he attempts their ruin, and nearly succeeds. Moses says, "through the counsel of Balaam the Midianitish women caused the children of Israel to commit a trespass against the Lord, and the Lord punished the people with a plague, on account of it; and Christ explains this diabolical transaction, by showing us that 'Balaam taught Balak to cast a stumbling block before the children of Israel, to eat them sacrificed to idols, and to commit fornication.'" How could he talk of dying the death of the righteous, while he was forming plans to draw men down to hell, through the allurements of beautiful but abandoned women!

VIII. He had an awful foreboding of eternal misery, and died fighting against God.

Behold what views he had of futurity! "I shall see him, but not now; I shall behold him, but not nigh." I shall see him; yes, behold him, though in the clouds, and my eyes shall see him. But not now; it will be at the last day, when the wicked of all ranks shall say to the rocks and the mountains, Fall on us, and hide us from the wrath of the Lamb. I shall behold him, but not near—not near as my Friend, but afar off as my Judge to condemn me, and to drive me away in my wickedness. Between us and you there is a great gulf fixed! It is thought that the guilty inhabitants of the bottomless pit will see the glorified spirits in heaven, and by the sight of what they have lost, their agony and despair will be increased through eternity. O my dear friends, will this be the awful doom of any of you? Do not consider it a thing impossible or unlikely. Remember that Balaam, although he knew these things, continued a slave to sin, and died fighting against God.—Numb. xxxi. 8; Josh. xiii. 22. So Judas Iscariot, with all his knowledge of Christ, took a rope and hanged himself, and many who hear the Gospel the impenitent and will remain accursed for ever.

Thus far we have traced the character, conduct and end of Balaam, and you will avow that it is very dreadful. Let us proceed a little farther, and see what advantage we may derive from it.

London Evangelical Magazine.

"JESUS WEPT."—JOHN xi. 35.

The tenderness which caused those tears to flow from the eyes of our compassionate Redeemer, affords the greatest encouragement to all believers that he who wept at the tomb of Lazarus, though now seated at the right hand of God will condescend to bless and support his sincere followers.

When Jesus arrived in the town of Bethany, and the sisters of Lazarus had come out to meet him, weeping for their deceased brother and expressing their faith in the power of Christ to have saved him from death, and even to raise him now that he was dead, "he groaned, and wept." When Jesus saw that his infinite mind in a moment grasped the whole state of man, he saw the ravages of sin with all its train of miseries; before him was the tomb to which Lazarus was consigned, near were his sisters lamenting the bereaving event: The blessed Jesus beheld the mournful scene, and wept; what an affecting sight, the Son of God in tears.

How interesting is this instance of his sensibility to sinning, sorrowing man. The world was enveloped in heathenish darkness, but when the Messiah appeared, sin was light; Mankind were groping in error and delusion, all their hopes bounded by the grave, but when Christ descended from heaven, how the scene changed! He introduced the most perfect system of divinity and morality, that had ever appeared. He brought the inextinguishable news of immortality, and marked out the way by which man might enjoy its blessedness.

The same spirit of benevolence that influenced the Saviour of the world to become incarnate, marked all his actions while on earth. He was a man of sorrows, and could feel for human infirmity. While agonizing in the garden for the sins of the world, he could excuse his sleeping disciples, and say, "the spirit is indeed willing, but the flesh is weak."

"Come unto me," said Jesus, "and I will give you rest," all you who are weary of the vanities of time, weary of repeated trials, of disappointments, and mourning the loss of friends, who are laboring under

the various infirmities of mortality, come to one, who will soothe your distresses, strengthen your hope, and finally reward you with an eternal crown. Here is the balm for every woe, and those promises made almost two thousand years ago, are still the same, they have lost none of their efficacy. Happy will be that soul who can find refuge beneath the broad garment of righteousness in which the Son of man will appear at the last day.

Oh, blessed number, to whom this gracious Friend is one altogether to be desired, the source of your present joy and future hopes, by faith you can see your Saviour in all the interesting scenes of his life, from the manger to the cross, and from thence to the throne of God. Behold him shedding tears at the tomb of Lazarus, contemplate the scene of Gethsemane, hear him forgive his murderous foes. Ye mourning pilgrims, who as looking through the dark perspective of this scene of sorrow, ponder on these events, and with an eye of faith follow him through all the difficulties that attended him while he sojourned in this vale of tears.

If we frequently bring these scenes to our minds, and meditate on the benign spirit of Jesus, pride, discontent, malice, envy and revenge, will soon dismiss their empire in our hearts.

As meekness and tenderness marked all his actions, so let those virtues influence our lives, and when, like our glorious Pattern we have drank the cup which our heavenly Father pours out for us, may we, through his merits be permitted to drink at the pure fountain of bliss which flows at God's right hand, through the countless and happy ages of eternity. SCIENCE.

WOULD YOU BE TRULY GREAT?

Humility is the true greatness of man, as self-exaltation is his deepest disgrace. It is the greatness of patriarchs, prophets, apostles, and martyrs; all the child of sinfulness and dust to the ransom of the Lord in a brighter world, attaching his interests to the honors and kingdom of the great Redeemer; opening to his weeping, ardent eye, the way of access to God the Father. What spectacle so grand as that of the lowly penitent summoning to his succor eternal strength, and cheered with triumph from the Sun of Righteousness, triumphing over all the powers of darkness.

It is a greatness, which no worldly vicissitudes can impair. Fortune, and fame, and all that the ambitious covet, may flee away; he who exults in prosperity to-day may be a wretch to-morrow; the heavens, all brightness now, may, anon, be blackened with storms; the fairest hope may be wrecked in a moment, and despair sit brooding over the ruins of all the fond heart of man had cherished and idolized. But humility dissolves the charm of earthly attractions; it makes us independent of all below the skies; it fixes our hopes on the unchanging glories of heaven. It never forsakes us. It attends the peasant in his cottage, his rural table, his homely toil; inspires him with a serenity which conquerors may sigh after in vain; and raises him to a moral elevation, above the utmost flight of their ambition. It follows to his cell the victim of persecution; and invests him with grandeur, to which even the imperial purple is beggarly defilement. All eyes are turned to him. But this is durable. It smiles at death; it walks with angels through the dark valley; it reposes on the bosom of Jesus; it will burst the prison of the grave; it will triumph in immortal beauty; it will shine with celestial radiance, when stars and suns are extinguished forever.—Nat. Pr.

Power of the Gospel.—The Rev. M. Kay, a Methodist missionary in South Africa, records in his journal an instance of the happy effect of grace on the heart of a poor Caffre African. He had detected one of his countrymen in stealing 300 head of cattle from him. It is customary in such cases, when the theft is clearly ascertained, to lay the whole before the chief; who without any ceremony, often deprives the offender of his whole herd at once; and the offended is stimulated to injure him to the very utmost of his power, by a hope of obtaining a share in his property proportioned to the spoils. But how marked the difference in this case! Although urged by his friends, as well as by the threats of the crime, and the obstinacy of the criminal, to prosecute him to the utmost rigor of the law, he observed to Mr. Kay, in a truly Christian spirit, "I have felt the great Lord, and therefore do not wish to see my enemy punished; he is a poor man, with a few cattle, and a large family; and if I bring him before his chief, it will ruin him. I only wish him to give me my own; but he refuses to do this."—Waterloo Intelligencer.

My Scriptures—Upon every reading the Bible, it grows more precious to the Christian, because it is not only the discovery, but also the conveyance of the unsearchable riches of Christ. These are revealed in the word, and applied by the word. **Edith**, the Jewell which opens the infinite treasure, and bears the proclamation of grace. "O ye" that are seeking durable riches—these, all these are yours—come take all you want—use all you wish. "You cannot do the free give a greater favor than to enrich yourselves daily out of his 'bounteous' stores. Read his promises, how exceeding great, how exceeding precious they are. Take his faithfulness to them—only trust—take—use—all that is in the promises shall be yours, in time; yea, yours, in eternity.

MORNING STAR.

LIMERICK:

WEDNESDAY, APRIL 2, 1828.

Ever since our paper was commenced we have suffered much in consequence of deficiency in the mail. Recently the mail has been so irregular that we have hardly known when to look for it. After waiting in hopes that it would arrive and deposit with some precision, till our patience was exhausted, we made complaint to the Post Master General, and have received the following very consoling answer:

Post Office Department,
Office of Mail Functions,
March 21, 1828.

Sir,—We regret to learn by your letter of the 10th inst. the inconvenience you have experienced on account of the carrier's irregularity in his arrival at Limerick with the mail. Your Post Master has been directed to fix on a specific day and hour for the arrival at his Office, and in case of default on his part, to suspend him, and a penalty will be inflicted. We trust that all cause for future complaint, will now cease.

Very Respectfully,
Your Obedt. Servant,
S. J. BARK, Esq. P. BRADLEY.

Ed. Ward Locke reminds us of our engagement to enlarge our paper, when our subscription list had reached 1500 subscribers. He says that he has always more than done his duty, having sent us 200 subscribers instead of five. He has no doubt that a desire to see the Star on a rosyabed, has caused more than one hundred of its friends to renew their exertions to procure the 200 subscribers mentioned. He hopes that none who enjoy good health will suffer themselves to be out done by one who is weak and hardly able to do any thing, which is the condition of himself. Ed. Andrew of Ohio, has also renewed his fire, and thinks he shall do more. Ed. Locke says he will endeavor to give us five more. If united exertions were to take place among our brethren and friends generally, the object would speedily be accomplished, and the paper enlarged.

In a letter from Eld. John Foster dated July, March 17th, 1828, we learn that he is very much out of health. He is able to walk about but little. His complaints and pains are very distressing and appear to be increasing. "To every human appearance," he observes, "my days on earth are few." He expresses that anxiety for the prosperity of the cause of truth, as if for the welfare of the poor sinner, which has never been a distinguishing feature in his religious and ministerial life. "I have looked over," he says, "my preaching, and find in many instances that I have come about; but I have no recollection to make in the doctrine, discipline, or ordinances that I have preached and practiced. I expect to die in full faith of the Lord." We should have published Eld. Foster's letter entire, but it was principally on business.

We would suggest to our correspondent, who has, it seems, just returned from the "north country," the impropriety of his confessing his backslidings to the public through the Star. A full confession of sins publicly committed, by professors of Christianity, and especially by those who profess to be ministers of Christ, is not only laudable but absolutely necessary. But if the pleasure be made as large as the second, it will, in our opinion, be quite sufficient. We doubt not but our paper is read by hundreds, (probably thousands,) who never saw his face, or ever heard of his name. We do not know him ourselves; but he now appears to know the language of Canaan; and we rejoice that he has arrived, and returned to his Father's house, and is determined hereafter to spend and be spent in the service of his Lord and Master. It is important that we all redeem our time, for our days are few. We feel grateful for the interest he takes in what he calls out "useful paper." Situated as he is, we think that he can procure several more subscribers, and as he feels it his duty, we hope he will make the experiment.

In a letter directed to Eld. White over the signature of Eld. Zalmon Todd, dated at Providence March 19, 1828, we learn that a rich shower of divine grace is now falling upon the inhabitants of New York. R. I. He informs that he was requested to attend a meeting in that place the Sabbath next preceding the date of his letter, in order to assist in baptizing twenty converts. They have manifested, says Eld. T., every evening in the week. A goodly number have experienced a hope. Many are now mourning on account of sin and are seeking the Saviour. The meetings are solemn, crowded

and interesting. On account of a storm, which happened on the appointed day, the ordinance was not administered. They still wish Eld. Todd's assistance in the work.

We have recently received a letter from a valuable correspondent, which, after giving much intelligence on various subjects, has the following remark: "You had better discontinue Mr. Todd's paper, for he assured that he has neither the ability nor disposition to pay fifty cents to any man." We very thankfully received this information. The paper will accordingly be discontinued. We consider a subscriber, that has neither ability nor disposition to pay fifty cents to any man, like a typhoid on the left hand of Deacons.

Arithmeticians will understand us. We merely mention this circumstance, that our friends may be careful not to seek such to become our patrons.

By a letter from Eld. David Swift, we learn that the Lord's work is prospering in Prospect, Belmont, Belfast, Monroe, Frankfort and several other towns in that region. In some of those places the work is most glorious, in others it slowly progresses. He closes his letter with the following expressive sentence: "In short I must say, that it is a time of general excitement and alarm among the wicked, and engagement among Christians in these parts."

The next session of the Farmington Q. M. will be held at the west meeting-house in Waterville, to commence on the first Saturday in June. By Divine permission, there will be preaching at the West and also at the Old meeting-house in the village, on the following Sabbath.

CYRUS LATHAM, of Waterville or Fairfield is appointed Agent for the Star.

We think proper to observe to our readers in this town, that the article which appeared in our last from the text, "What I hate, and what I love," is not original in our paper, but an extract from another.

BOWDOIN QUARTERLY MEETING.

Br. Burbank.—Believing that it will be interesting to some of your readers to hear of the prosperity of Zion in this section of the country, I take the liberty to send you a few lines for insertion in the Star. On the 12th and 13th of March the elders and brethren convened at Richmond for Eld. M. After singing and prayer, Eld. G. Lamb was appointed to preside in the meeting. Intelligence was received from the several churches, some of which was reviving to the hearts of God's children. The second church in Richmond, which had been for some time in a low and trifling state, has lately experienced a glorious revival. The old saints have been quickened, and backsliders reclaimed; poor sinners are mourning for sin, and young converts praising God on the banks of deliverance. Between 20 and 30 have been hopefully converted in this and the adjoining town, since the last Q. M., and the work is still progressing; blessed be the Lord. A cloud of divine grace appears to be hanging over the church in Gardiner village; seven have been added since the last Q. M. and others are seeking Jesus sorrowing. The Lord is still present, by his Spirit, on Harpswell Island. Several have been baptized, and a number expect to go forward soon. The remainder of the churches are generally steadfast, and in some of them there are prospects of revivals. At this meeting we had information from Farmington and Harrison, where the Lord is doing wonders among the people.

In the afternoon we met in Conference at Br. Wilson's. A meeting of worship was held at the same time at the school house. The elders and messengers agreed to form a Benevolent Society in this Q. M. Voted also to accept the Constitution prepared by a committee chosen at the last session. Voted to give Br. Otis W. Brodges license to appoint meetings, and to improve his gift in public as he may think the Lord requires. Appointed a committee, to visit the several churches that are destitute of stated preaching in this Q. M. Agreed to hold the next Q. M. at the Free-Will Baptist Meeting House in Brunswick, on the first Wednesday and Thursday in July next.

Thursday morning we met with a crowded assembly who appeared anxious to hear the word of the Lord. A discourse was delivered from John 1: 11, 12. In the afternoon Eld. Lamb preached from Luke v. 31, 32. After sermon several weighty exhortations were given. We trust that good seed was sown that will yet bring up and bring forth fruit to the glory of God. The saints parted in love, and many went on their way rejoicing.

SILAS CURTIS, Clerk.

Monmouth, March 17, 1828.
*In consequence of being very much crowded this week, we defer publishing the Constitution of the Bowdoin Quarterly Meeting Benevolent Society till the next.

KITTERAE, March 21, 1828.

Br. Burbank.—We have had quite a revival in this place of late; between 20 and 30 who have been many of them for a number of years in captivity in Babylon or beyond, have returned and come to Zion

and appear to be remarkably engaged in her cause. Eight have lately been baptized, and I expect to baptize more soon, 7 or 8 having recently experienced a change for the first time. A number of men and now under various impressions, and there appears to be an increasing attention to the things of eternity. This place has been for a number of years a seat of war. I have baptized at different times in this town almost 200, though a number of them have joined the New-Hampshire Conference, and many of them the Church triumphant, yet a goodly number are united as good soldiers, and I hope they will gain the victory. I am now in the 60th year of my age, and expect soon to be discharged. I hope some of our young brethren in the ministry will think of this place and visit them as soon and as often as convenient, for they need laborers and often cry "Come over and help us."

EMERSON STURGEON.

Dover, Me., March 10, 1828.

Dear brother,—Since my last to you, I have been enabled to travel constantly. My health at the present is better than usual. My travels have been between the Penobscot and Androscoggin rivers. I have not tarried but a short time in any one place. I have felt to go and as I go preach that men should repent, and have enjoyed many refreshing seasons from the presence of the Lord, and have seen backsliders reclaimed and sinners converted, and have heard many of the saints praise the Lord. Since I last wrote to you I have baptized 28 persons where I have travelled. I will just mention one glorious season which I witnessed in my last visit to the plantation No. 2, situated on the Canada road, west of the Rembeck river. I spent two days with the people in that place and attended eleven meetings, and baptized eleven persons, who were added to the church of Christ. I also attended to the ordinance of the Lord's supper, and saints rejoiced, sinners wept, and backsliders confessed their wanderings. I still feel a great desire never to come down from the nails until God, by death, shall remove me. LEONARD HATTWAY.

Br. Burbank.—Last September I felt an impression on my mind to visit the three Western quarterly meetings, and I have travelled many of the time since within the limits of that Q. M. In some places I have witnessed revivals: viz. Brighton, Athens, Harmony, Edgewood and St. Albans. In the three first mentioned towns some who were in a backslidden state, have been reclaimed; at least some hopefully converted; but in the two last mentioned towns the Lord has poured out his spirit more abundantly, and many sinners have been converted to the Lord. In Brighton a church has been gathered which consists of 25 members. I visited St. Albans last Nov. and found the Lord was to work there. I began to appoint meetings and to visit from house to house. The power of the Lord was manifest in reclaiming backsliders and in converting sinners; the cries of the wounded have frequently been heard in our meetings. A church was gathered in Dover, which now consists of 34 members, and a number have not yet been baptized, and the work is still progressing. All glory to the Lord.

THOMAS SIMMONS.

Dover, Me., March 10, 1828.

The letter which follows appears to be addressed to the brethren generally. Eld. Andrews seems to be resolved to wait the service of his Heavenly Master till death shall set him free.

Dear brethren,—It is with great pleasure that I inform you, through the medium of the Morning Star, that I am still in the land of the living, and am enjoying the blessings of Heaven. I feel yet strengthened by the Lord to urge my way through the multitude that presents itself before me, and more resolved than ever, the Lord helping me, to spend the few fleeting days appointed to me, in boldly declaring that I shall be well with the righteous, for they shall eat the fruit of their doing; but it shall be ill with the wicked, for the reward of his hands shall be given him. My soul is happy to see and feel the goodness of God in bringing the lost sons of men from darkness to light. Truly as the mountains were about Jerusalem, so is God about his people. He yet continues to move solemnly upon the great deep in this western country and elsewhere, and I rejoice to see the people in this country so much favored with some drops of mercy from the Lord, and surely his Kingdom is advancing and the light of Zion is spreading through the world. My brethren, let us follow our Heavenly Leader faithfully and obey all his commands, and with vigor and zeal fight manfully the battles of the Lord of Hosts, and He will be our strength, deliverer and portion forever. In regard to our religious paper, the Morning Star, it is gaining the approbation of many of the best people in this section of country. This publication cannot be circulated too extensively among our brethren and people of the Convention. It is peculiarly calculated to refresh the hearts of the children of God, as it contains much

interesting intelligence of revivals of religion. (Solomon says, as cold water is to a thirsty soul, so is good news from a far country.) Like other religious periodicals it may find its way into the hands of some who are living careless and unconcerned, and peradventure it may be the means of awakening them to a sense of their danger. Finally, my brethren, let us make every exertion and use every means to advance the cause of Zion.

AMOS C. ANDRUS.
Portland, Chatham County, N. Y. Feb. 22.

The following is extracted from a letter of a young gentleman to Eld. White, who used occasionally to attend on his ministry, while in a state of sin. It is dated at Providence, R. I. March 19, 1828.

Excused brother,—It is with some diffidence that I write to you, feeling incapable, yet through the merits of Christ feel worthy to address you as a brother, and hope it may be received as freely as it is given. Having had the privilege many times of hearing thee from the pulpit, as an instrument in the hands of God to follow mortals, that are with thee hastening to eternity, of warning them to flee from the wrath to come and lay hold on eternal life, I feel in duty bound to inform thee of the choice which I have made since you left, and to tell thee how much I feel indebted for the many words which have fallen from thy lips, some few of which are well remembered by me to the present day. I can bless God for the portion which I received, and that to the joy of my heart, and can say in thy words, "I can bless God that I was born to be born again," that old things are done away and all things become new, and can say with the prophet, the Lord is good unto those that seek him, he is kind and merciful to them. Rejoice with me that I have chosen thee in the Lord, and praise him for his goodness to me in putting into my mouth the song of the redeemed, and for that joy which is unspeakable and full of glory, an inheritance for those which persevere now. Since you left the cause of Christ has suffered much on account of its professors, who as the scripture says, are become "lukewarm" as thou knowest is too frequently the case, especially here. Meetings are frequent, and professors are mistakenly in those meetings, are less and witness it while here with us. Many painful feelings has it caused me since I became acquainted with experimental religion on account of its professors not being possessors. Only two in our neighborhood have obtained a hope since you left, that I know of. We have had some meetings and there appears to be an inquiry in many minds respecting their future welfare. We are in great want of laborers, as you know what the case was when you was here. Many of the churches are destitute of constant preaching. At Greenville meeting-house they have no steady preacher at present, and have not had for the year past. In some places there are several who own their Lord and Master. At the south of us there are a number who have obtained a good hope, and have united with the church. We should be pleased to have you visit us once more if you could conveniently; for my own part I should rejoice to see you.

My dear brother, I choose rather to suffer affliction with the people, than to enjoy the pleasures of sin, which are but for a season. I have seen some afflictions, but blessed be God, he who delivered those anciently has thus far delivered me, bless his holy name for it. The church in what is called the "Angell neighborhood," has had a gradual increase since its commencement. Eld. A. Reed acts as pastor over it. A few more words and I shall have done. When we contemplate on the goodness of the Lord and on his works, which are manifest in and around us, what abundant reason have we to thank him for his kindness to us in all things. As I have made a profession, I pray that the possession may be mine to the end. Pray for me that I may continue faithful to my blessed Master in all humbleness of heart and adoration of mind, and that I may see the end of a Christian race in full triumph of a blessed immortality beyond the grave, to enjoy the rest that remaineth to the people of God.

PIETY IN THE NAVY.—Nothing can be more interesting than to see those brave men who have fought our battles on the Ocean with so much honor to themselves and their country, coming boldly out for Christianity, and bearing witness to their best affections and their best. Some weeks since, we published a letter from a Lieutenant in the Navy, to a chaplain at one of our Naval stations, which, we have no doubt, has cheered the hearts of thousands. We are now permitted to lay before our readers a letter from a Captain in the Navy to this Lieutenant, which shows that he too has found the Saviour. Four or five other officers of the Navy have recently experienced a like happy change.—Y. Y. Os.

The seven years you experienced of the Convention without doubt was trying to your ship and spar, but not to be compared to the trials you daily suffer. Be of good courage, my dear friend; God is

with you, and he that endureth to the end shall be saved. I feel for you indeed; for I know well your situation,—far from God's people and separated from his ordinances, without one sympathizing friend to whom you can talk of the goodness of God. My prayers are offered up night and morning for you, that God may cheer you, give you strength and wisdom, and that your light may shine before men to the glory of almighty grace. A Christian on board of a man of war, requires indeed to be arrayed in the whole armor of God. I know well the malicious pleasure it would give to many to see you fall. I know precisely the pains that would be taken, and the arts that would be used, to allure you into sin. May God Almighty give you strength, and change the hearts and enlighten the understandings of your companions.

We were once in darkness; but it pleased God to bring us into the marvelous light,—for which we can never be sufficiently thankful. So great is the blessing, that we can only acknowledge it for do what we can, we are still poor, miserable, unprofitable servants. In looking round on your thoughtless, careless, unbelieving companions, do you never ask yourself, "Was I once like one of these? Was I once in so gross a state of spiritual ignorance, such open rebellion, such insolent defiance of my gracious God?" have often turned away from the sight shuddering, and poured out my heart in confidence and gratitude to God for his infinite mercy in arousing me from the slumber of death. I frequently feel, as I know you feel, an affectionate yearning over my sinful companions,—as if I would give all I possess, to convince them of their error, and impart my feelings to their bosoms; but religion is a subject so repugnant to the unenlightened heart, that it is often difficult to introduce it with effect. Our Saviour's advice to his apostles on sending them out into the Gentile world, will be constantly in my remembrance. "Be ye wise as serpents, and harmless as doves." * * * At present, a Lieutenant of the Army, (of Artillery, educated at West Point,) is preaching here in the Methodist Church. He intends resigning his commission, and serving in the ministry, for which his talents are thought to be well adapted.

GENERAL INTELLIGENCE.

CONGRESS.—"Great bodies move slow"—this may be applied to the body now present in Congress. This body has now been in session nearly 4 months, and we do not know of one single act, beneficial to the public, that has been finally passed upon. The bill in favor of the Revolutionary Officers has been put to sleep on the table of the Senate. This is to be regretted, as we could but entertain the hope that something like justice would be availed by this Congress, to that remnant of a heroic band, that achieved the liberties we now enjoy. The Tariff bill is at present the principal subject of debate. *Lincoln Ad.*

Congress. The Committee of Ways and Means presented a report on the 12th inst., in which the arguments of the Secretary of the Treasury in favor of an increase of duties on imports, are examined at length. The Committee, believe, that, by adopting the recommendations of the Secretary, the imports would be reduced \$10,000,000 per annum, and that, as the export trade depends upon the import, our export trade would suffer a correspondent reduction. The Committee cannot estimate the loss of revenue from the proposed duties on cotton and woolen manufactures, raw wool, bar iron, hemp, at less than \$4,000,000 per annum.—*Phil. Gaz.*

Mutiny and Murder.—The Philadelphia Aurora of Wednesday last, informs, that on Sunday evening last, Capt. Robinson of the sloop Bolivar, outward bound for St. Johns, East Florida, sailed on Sunday, was seized by his crew and thrown overboard, when opposite Marcus Hook. Some persons at M. Hook, who saw the transaction, put off in boats to rescue the Capt. but before they could reach him, he sunk for the last time. The crew of the sloop were arrested and after having a hearing before Justice Bartram, were committed to the Jail of Delaware county at Chester. The sloop lies at Marcus Hook.

We further learn, that the wretches who perpetrated this horrid act were induced to its commission, from the well formed resolution to take possession of the vessel, and go on a piratical expedition. They have however been timely arrested, and their mad career subdued. Soon will the vigilance of the law punish them for their crime.—*Proc. Cadiz.*

The return of Dr. Howe.—While others have been talking of Greece, he has been acting for her. It has been in consonance with a chivalric spirit, manifested in his other, and youthful days. It was then that he was acquainted, and passed many pleasant hours, in a Latin Master's school, at West Point, in existence, combined with cool judgment, than that contained in the person of Dr. Howe. Whatever charge be intrusted to him, will

be executed in a manner worthy of a Yankee and of a man. Whether his head be sent in a sack to the Sultan, or he be elevated to a high rank in the gift of a grateful nation, will matter little to him, in the attainment of the liberties of Greece. Who of his college companions ever knew S. G. Howe to shirk from the completion of a favorite undertaking, resolute, cool and determined, and with a due documen to effort, and danger, provocative to energy. We repeat, that no man in America, possesses such qualifications of head and hand, so indispensably necessary to serve Greece, as Dr. S. G. Howe. *New York Times.*

Scene in Louisiana.—The *La France Gazette* says:—A gentleman recently from the parish of Terrebonne informs us, that in the lower part of that parish so mild has been the season, so salubrious the climate, and so forward is vegetation, that Indian corn is now growing, in every degree of advancement, from the early shoot to the seed. The stalks of the last season are full of corn on the top, while on the lower branches the planters are picking cotton, from bolls which have not ceased to form, advance and open during the whole winter. The indigo plant retains its summer verdure, and every thing presents the appearance of June on the banks of the Mississippi.

Earthquake at Columbia, S. C.—We learn from a correspondent at Columbia, under date of 10th inst. says the Charleston Mercury, that a considerable shock of an earthquake was felt at that place, about half past ten o'clock, on the night of 6th inst. A gentleman residing about three miles from the town, says he has felt it very distinctly. It appears to have been more sensibly felt at the College, however, than in any other part. The duration of the shock is not stated. We are gratified to learn that no other bad effect, than that of alarming the inhabitants, was produced by it.

The Quebec Gazette states, that His Excellency the Governor in Chief received by the December mail a notification that the King had been pleased to appoint him to succeed Lord Combermere in the command in Chief in India, whenever that officer shall return to England, and that whenever His Excellency shall at his own request, be permitted under the passage of the Governor General, to be appointed to India, a successor will be named; but the Gazette adds, "His Excellency has no intention of fixing that period at present."

The Postmaster General has established a daily mail from Albany to Burlington, in Vermont; from there across Lake Champlain to Port Kent and Keeseville; also, a daily mail each way. It will commence on the 1st of April. By this operation, a prompt communication will be opened into every part of the northern section of this state, which has heretofore been subjected to unaccountable delays.

A second Indian newspaper, it is stated in the Philadelphia Democratic Press, is to be published under the patronage of the Christiana cause. It is to be printed at Columbus, Ga. The Chatahouchee river in Georgia, under the title of the "Columbus Enquirer." Columbus is 480 miles above Apalachicola.

Drinking.—George Washington Gorton, sign painter, from Baltimore, and late of this city, in which he had no regular abode, owing to his habit of drunkenness died about the first of the spring of 1828, of the following terrible case.—About four weeks prior to his death, he was so seriously convinced of the impropriety of his drunken habit through the reasonings of a female, that he resolved to improve, for an oath, that he hoped that God Almighty would make him an example to the living, by taking him out of this world, if he ever drank anything stronger than beer or cider, for common drink. For some time he kept his word in three or four weeks he broke his promise; and when the female refused to see him drink brandy, she lifted up her hands, and exclaimed, "Goroth, I am shocked to see you drink brandy after making that dreadful oath. Two nights afterwards he died in his bed unknown to any body, and thus his position was consummated awfully, as a warning to perjurers of this kind. *N. Y. Chron. Ad.*

Dog Mill.—An ingenious mechanic, Mr. Matthews, of this city, has in operation in King street, a mill for sawing timber for shingles and Window blinds, driven not by steam power, nor water, nor cattle power, but by *Dog power*. Four Dogs head, to the estimated speed of 1000 revolutions per minute, in a time of five minutes, when the team is taken off, and a relay of the two other dogs put to labor. They travel on the circumference of the inside of a wheel about 12 or 15 feet in diameter, which is connected with a smaller wheel, and a circular saw with great velocity. It requires some days and some art to break a dog in. It is really amusing to observe the sagacity of these animals. They are as quick as practical mechanics, and industry is necessary to animal welfare. The cost of keeping four dogs is estimated at only 6d. per day.—*French Sentinel.*

A French paper remarks, that the earthquakes experienced this year off the Colombian coast, were felt by the same spot in West India, and that the coincidences were so remarkable as greatly to confirm the opinions entertained by some learned men, that there is a subsiding connection between the island and the Atlantic. A vessel from Nantes, which was at sea about one hundred leagues west of Martinique at the time of the most severe shock, was very perceptibly affected by it. The vessel was at anchor, and the crew sitting down at the table, when they felt a violent shock, as if the vessel had struck the ground. The formation of a new territorial government west of Lake Huron or the territory of Michigan, is contemplated. Michigan will soon claim an independent status, and the union will be an independent state. The

increase of this republic in wealth and population is unparalleled. In a few short years, at least three more states will be added to the confederacy:—Michigan, Arkansas, Florida, and west of the two former, new territorial governments will necessarily be established. So we are destined to progress, until the whole country between this continent and the mouth of the Columbia river will be divided into states, and subjected to the dominion of civilized man.—*Kentucky Paper.*

New Orleans.—The brig More had arrived at New Orleans, from Quana, whence she sailed on the 25th ult. She brought intelligence that an insurrection had broken out in the negroes at that place, led by a number of runaways, whose object was to plunder the town. The white inhabitants beginning alarmed, abandoned their homes, and embarked with their property on board the vessels that were lying in the port. No lives were lost; and it is stated that the black women were active in their endeavors to prevent the men from shedding blood.

It is estimated that there are 400,000 of Sheep in the State of New-York; 8,000,000 in Pennsylvania; 80,000 in Rhode Island, and about 5,000,000 in the rest of the states. This estimate is in gross, and in the numbers assigned to the different states, have been arranged, so as to be incorrect—for instance, we should imagine that Massachusetts contained a greater number than Vermont. It probably would not be wide of the truth to put the whole number of sheep in the United States at 10,000,000—while the average yield of Silks per head, will give a product of 35,000,000 of pounds of wool. Not an unimportant item in the estimate of national wealth.—*Onondago Jour.*

Kittredge's Address.—Among all the publications which have appeared from press upon the subject of interperence in the form of tracts, we believe no one has been more popular or more beneficial than Mr. Kittredge's address delivered at Lyne, N. H. in January, 1827, in Canada. A second edition of 5000 copies has been printed—all sold, it is supposed, in a few days. A third edition of 10,000 is now in the press at Rochester, in that State, which unquestionably will be the largest circulation of any tract on once establishes the superiority of the address, and shows to what extent the spirit of inquiry prevails in a single state alone.

In consequence of some discoveries made by a man in Mobile, five persons have been arrested at New Orleans, suspected of having set fire to that city. Subsequently, it was said, the whole gang had been taken.

Letters from Washington concur in stating that the bill for the relief of the surviving officers of the late army, had been passed by Congress. A correspondent of the N. Y. Commercial Advertiser, states that it was defeated by the New England Members!

Many of the students of Middlebury College, Vermont, have formed themselves into a society by the name of the *Order of the Association of Middlebury College*, for the purpose of securing to its members regular, manly and useful exercises. The officers of the College give their sanction to the design, and have made arrangements for a suitable workshop, necessary tools, and the appointment of an agent. An institution of this kind has for sometime been established at the Theological Seminary, Andover.

Two young men, in Athens, Alabama, on the 27th ult. murdered several persons, blew down a dyke, and completely prostrated a large school.

It is said there are now in Canada, only two regiments of Gen. Wolfe's army, and they are nearly the hundred years old.—John A. Brown, who came to Canada and joined Wolfe's army in 1757, died recently in the parish of St. Roch, aged 97.

The Prince of Timbuctoo.—A statement is going the rounds of the papers from which it appears that the heir apparent of the throne of Timbuctoo is now a slave at Natchez; and that application has been made to the American Colonization Society for aid to emancipate him, and restore him to his own country. It is even said that, of right, he is already king—his late majesty having died in the arms of his son, a short time since on the authority of private advices to a Philadelphia journal.

The particulars of the Prince's history are these: His name is Abdullah Rahabman. He was born in 1762 at Timbuctoo, where his uncle Abu Abraham was then King. His father was sent out by the monarch as Governor to a colony tributary to his dominions. Prince, (for Abdullah goes by that name in the family of his present master,) after completing his education, entered the army, and soon rose to distinction as a military chieftain. At the age of twenty-five, he was appointed to the command of a large body of men, to be employed against a tribe of negroes called Ilcobts. He succeeded in putting them to flight; but on his retreat fell into an ambuscade, was made prisoner and sold to a slave ship then on the coast. A gentleman formerly of Louisiana, now dead, saw him in Africa, in power, and received kindness from him.—He has been the property of a Mr. F. at Natchez, during his whole captivity.

This second Gambia is sober, honest and industrious, does not complain of his condition; and has never been guilty of a mean action. He is six feet in height; and though sixty-five years of age, has the vigor of the meridian of life. His complexion has been much darkened by exposure; but it is said that he is undoubtedly a Moor. We wish that these members of the royal family of Timbuctoo may, in pursuance of the application for their emancipation, be ever restored to their native climate.—*N. Y. Statesman.*

WEEKLY ALMANAC.—APRIL, 1828.

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[From the London Courier.]

The Omnipresence of the Deity.—There is in all the works of Mr. Montgomery a deep religious feeling—an anxiety to make his great sublimity at all times to the most moral purposes. No man can rise from the perusal of his poetry without having received lessons calculated to make his character better. It is a blessing when genius is in the soul, and when the mind which Providence has so favored feels it to be its duty to prove its gratitude to its Creator, by imitating the precepts of piety and virtue in the minds of his creatures.

We extract the opening of his poem just published on the Omnipresence of the Deity. It is in the sublime strains of poetry.

"THOU UPRIGHT, WHOSE NAME, AND WHOSE VINDICATED, SOURCE OF ALL LIFE, AND FOUNTAIN OF THE MUNDANE, PERVADES SCENE, WHEN NO EYE CAN TRACE, FELT THOU 'AT TIME, AND WORKING IN ALL SPACE, IMAGINATION CANNOT PAINT THAT SPOT, AROUND, YET, BENEATH, WHERE THOU ART NOT!"

"Before the glad stars burst'd to show-born Earth, Or young Creation rose'd in its birth, Thy spirit roved the vast, profound deep, Unhous'd the waveless waters from their sleep, Bade Time's majestic wings to be unfurled, And out of Darkness drew the breathing World!"

"Ere matter form'd at the creative throne, Thou wert—Omnipotent, Endless, and Alone; Thine own essence, thyself, was to be— Sublime, unfathomable Deity."

"Thou said'st—'and lo! a universe was born, And light flash'd from Thee, for its birth-day morn!'"

A world unbounded, all its beauty now, The youthful mountain rear'd its haughty brow, Flowers, fruits, and trees, fell mantling life, And ocean shufled her billows into strife!"

And next, triumphant o'er the green-velvet earth, The universal sun, and all his kindred stars, And dashed from off his altitudinous summit, The first dead ray, that mark'd its commencing time!"

Last rose the moon—and then th' array of stars, Wher'd round the heavens upon their turning cars!

But all was silent as a world of dead, Till the great Deep her living swarms outpured! Forth from her teeming bosom, sudden came Immortal monsters, writhing, without name; Then plumed tribes, wing'd into being there, And played their gleams, pin-point on the air— Till thine as dew upon twilight green, Earth's living creatures rose upon the scene!"

And now the gorgeous universe was ripe, Full, fresh, and glowing with created life, And when 'th' Eternal, from his starry height, Beheld the young world basking in the light, And breathing morn of deep gratitude— He bless'd it, for his mercy made it good! Creation's master-piece, a birth of God, Ray of His glory, quicken'd at His rod, Immortal man came next—divinely grand, Glorious and perfect from his Maker's hand; Last, subtly breathed from His creative side, Angels' woman into being rose!"

And thus, thou wert, and thou, the fountain soul, And countless worlds around thee live and roll; In sun and shade, in ocean and in air, Different, though never less'd—every where! All life and motion from thy source began, From worlds to atoms, angels down to man!

MISCELLANY.

Zion was a hill, within the walls of ancient Jerusalem. It was fortified by the Jebusites, and called a strong hold. David conquered this place, and strengthened and embellished it, and it became the residence of the kings of Judah.—Beautiful for situation, the center of the whole earth, is Mount Zion. Walk about Zion, and go round about her, till the towers thereof mark ye well her bulwarks; consider her palaces."

On another hill, and not far from this, the temple was built by Solomon.

Now Moses had commanded—"Three times a year shall all your males appear before the Lord, in the place which he shall choose." This ordinance was eminently calculated to promote the piety and patriotism of the people. Of this Jerusalem was aware, when it set up the golden calves, for he said, "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again to their Lord, even to Rehoboam."

It must have been cheering to see that thousands of Israel, at the appointed times, advancing on every side towards Jerusalem, and increasing in numbers as they advanced, till suddenly, the city would be filled with people. Such a visit would be very interesting, especially to those who had been away there before. Here they would see the capital city, with its lofty walls and towers. Here they would see Mount Zion in all her beauty, with her king in the midst of her, surrounded by his princes and nobles.—Here they would see the majestic temple with all its furniture; the priests in their sacred vestments, the bleeding victim, and smoking incense. All these things would furnish abundant topics for conversation when they returned home, and naturally strengthen their attachment to their king and country.

Such was the temporal Zion. But by Zion, in the spiritual sense, we are to understand the church and people of God who are redeemed from among men, and bought with a price. All Christians are citizens of this Zion; all have their names enrolled in the books of the King's records; all may have access, at any time, to the royal presence, and present their petitions with the utmost freedom, for her King, is in the midst of her. 'Ye are come unto Mount Zion, and into the city of the living King, the heavenly Jerusalem.'

The King of Zion is a person of indescribable beauty and excellence. He is fairer than the children of men. Grace is poured into his lips; he is anointed with the oil of gladness, and all his garments smell of myrrh, aloes and cassia.—He has a great multitude of sons and daughters, which no man can number, who were once all poor. He has a special regard for the poor in spirit.—When he adopts any into his family, he discharges all their debts, and becomes surety for them in future; for his riches are inexhaustible. He washes them in the purest fountain, and makes them whiter than snow. He then clothes them with a robe of righteousness, and garments of salvation, which he wrought with his own hands. He sets a distinguishing mark upon them, and seals them with his own royal signet, so that they resemble the children of a King.—He gives them angels' food even hidden manna; and water which he gives them to drink, will be to them a well of water, springing up unto everlasting life. He now says to them—Go work in my vineyard, and what is right I will give thee. This vineyard is a most delightful place. The trees were all planted by the King himself. Here is to be seen the glory of Lebanon, and the excellency of Carmel and Sharon. Here grow the cedar and the myrtle, and the oil tree; the fir tree, and the pine, and the box-tree together.—The plants are an orchard of pomegranates, with pleasant fruits, camphor with spikenard, spikenard with cinnamon, and cinnamon; with all trees of frankincense, myrrh and aloes, with all the chief spices. Here flourish the rose of Sharon, and the lily of the valley. The King himself visits every part of his vineyard, and superintends every thing; and he liberally rewards every laborer.—*History Rec.*

PERSEVERANCE.—All the performances of human art, at which we look with pride and wonder, are the result of perseverance. By this (that the quarry becomes a pyramid, and that distant countries are united by canals. If a man were to compare the effect of a single stroke of the pickaxe, or of one impression of a spade, with the general design or last result, he would be overwhelmed by the sense of their disproportion. Yet these petty operations, incessantly continued, in time surmount the greatest difficulties; and mountains are levelled, and oceans bounded, by the slender force of human energy. It is, therefore, of the utmost importance, that those who have any intention of deviating from the beaten roads of life, and acquiring a reputation superior to names hourly swept away by time, among the refuse of fame, should add to their reason, and their spirit, the power of persisting in their purposes—acquire the art of sapping what they cannot batter, and the habit of vanquishing obstinate resistance by obstinate attacks.—*Dr. Johnson.*

A WOODED CONSCIENCE.—Charles IX. disclosing the trouble of his soul to Ambrose Parmentier, a Beromunster monk, made this confession:—"Ambrose, I know not what has happened to me these two or three days past but I feel my mind and body as much at enmity with each other as if I were seized with a fever; sleeping or waking, the murdered Huguenots seemed ever present to my eyes with ghastly faces and weltering in blood." This prince died at the Castle at Vincennes, in the most exquisite torments, and bathed in his own blood. The cruel massacre on St. Bartholomew's day was always in his mind, and he could never get it out of his head, but he was aware, when he lay on his agonies, to show the priests and remove he felt for it—"Who hath hardened his heart against God and prospered?"

A MEDITATION.—I am surrounded on every side with mercies, and yet feel myself a vile, unthankful wretch. I seem to grow more insensible of them, as they are poured upon me more abundantly from the Lord. Nothing unto my evil nature but a furnace. I am seldom well except when I am ill. Bitter cups sweeten my heart, strengthen my appetite, and melt my soul. Lord bleed me with a broken heart, and let me weep my way to Canaan, weeping at my own wiliness, and weeping at the love of Jesus. Oh! the depths of that mercy which can look on such villainies!—Oh! the richness of that love which can purchase the most vile!—I seldom do we think of the agonizing woe of Jesus, and when we do think of it, how little are our hearts affected with it!

"We shall look on him whom they have persecuted, and we shall see here in the Gospel mother! We are perishing him daily—but are we mourning with sweet sorrow made up of shame and love? Some are mourning for the world—some are mourning for perdition—some are mourning for their own sins, and cause enough they have—yet who is mourning at the feet of a crucified Jesus?—Oh! the wonders of that cross. Here let me lie, and love and weep. Nothing crosses me and off like the cross; and nothing kinder humble low like it.—*Bapt. Tr. Mag.*

THE ROGUE'S ORDEAL.—When I was a little colder, my mother enlisted among the children of the family, what she called the rogues. She had a large family, four or five little children and grand children in the family, nearly of the same age and size, and when depredations had been committed upon the sugar loaf, or the preserves were found dripped about the cup-board, the mother would take the children ranged side by side, with each a finger placed by the side of each other on the table. She would then raise the large knife in an attitude to strike

the finger; at the same time charging the little culprit, that the innocent ones would receive no injury; but that the real criminal would have his fingers cut off by the stroke of the knife, and was to be the confidence of the innocent in the future; for of their cause, they always stood firm and withdrew their fingers, however hard a stroke was apparently aimed at them; but the guilty would have shrunk and fled, and the mother would have found it in after life, the men of quality conscience need only the appearance of an accusation to cause them to look out for a shelter, or the means of escape. Have more than been seen excited in some violent rage, by applying to themselves the words of others, which were not so intended, and could not be reasonably so interpreted, and undertaking to defend against the supposed injury, and excusing themselves by a feeble and finally conviction. The Scriptures say "the wicked flee when no man pursueth."

QUAKERS.

We have never read a more elegant or more just eulogium than the following notice of the Quakers, in a work recently published in Salem, Mass. "If regarded them as a religious sect or as a body of citizens, whether I look to their private or public conduct, I have the highest respect. As Christians they entertain no untellable articles of faith; they waste no time in splitting the hairs of theological controversy; their singular and honorable distinction in practical Christianity, exercised in blasted lives, in renouncing all force and violence, in endeavoring to fulfill literally the Gospel precepts of peace and good will, in active benevolence, in unmitigated personal as well as pecuniary cooperation measures calculated to diminish the amount of human misery and suffering and to improve the condition of their fellow creatures. These truly christian sentiments were more than a century ago than other nations, in plain and simple garb, and the innumerable language of George Fox and William Penn."

The king of Armenia and her son Tigranes with their wives and children were taken prisoners by Cyrus the Persian Monarch, and upon their humble submission contrary to all hopes, he gave them the house, the excellency of the Conqueror were the topic of their conversation—some extolled his person—some his power and others his clemency. Tigranes asked his wife, what thouktest thou of Cyrus? and she said, I have never seen a more majestic. Truly shall she, I know not what she said; I did not look at him. No look at him? said she: were there three eyes all the while? Upon whom didst thou look? she replied, I looked at his wife, who was then with him, pointing to her husband, who in my hearing often said to Cyrus to lay down his life for my nation. In like manner, if any ask the devout soul, in contemplation of Jesus, whether she is enamored with the beauty of Christ, she answers, Angels of saints! her answer will be the same with that of the wife of Tigranes, that the never cast her eyes from him because her eyes were constantly fixed on him, and she actually laid down her life for her, and ransomed her with his own blood.—*Frattley's Ser.*

CONVEYANCE OF SOULS.—The wide spread of our religion, and the good it has done, is also a good collector of souls. It happened once on board a ship sailing along the coast of Brazil, 100 miles from land, that the persons walking on the deck, saw a large vessel, which was always heard most distinctly the sound of bells, varying as in human weeping. All on board listened and were convinced, but the phenomenon was mysterious and inexplicable. Months afterwards, by correspondence, it was ascertained, that at the time of observation the bells of the city of St. Salvador, on the Brazilian coast, had been ringing on the occasion of a festival, the bells, therefore, favored by a gentle breeze, travelled over 100 miles of smooth water, and had been brought to a focus by the sail in the particular situation on the deck where it was first seen. It appears from this, that a man here might be conversing with the time relation to sound that a telescope has to light.

Bonaparte was superstitious. He talked much of fate and destiny, and used to believe in some such heathenish vagaries. Regardless as he was of the Sabbath, and of religion, he is said to have been both to join battle on a Friday. So was Lord Bonaparte in such a manner as to be a great sceptic. He regarded days, much like the ancients; and he would not suffer his Count Gamba, in Greece, to be undertaken of any project, lest it should be a great loss, lest it might be a great loss, perhaps he witnessed in the unbelievers of every rank. And we suspect that all the gradations of real superstition and inability may be more exactly marked by the degrees of credulity and superstition than in any other professions of these wayward thoughts. God seems to have made man necessarily a religious being, in its general acceptance; and if he reject the true religion, it is by rejecting the fact, and he is then a man of a true religion.

SEVERAL APPLICATIONS OF SCRIPTURE.

SEVERAL APPLICATIONS OF SCRIPTURE.—A fort we reached the place of the Holy Spirit Santo (The Holy Ghost). These are startling applications to the English ear, but in this most Catholic country they are quite common. A Tanco (The Holy Trinity) is a common name. The Holy Trinity, while "The Divinity," Jesus Christ, and other sacred titles, are designations for drinking-houses and the nearest shops.

Egon's Journal in Mexico.

"There is scarcely any thing, however insignificant and contemptible, which superstition has not converted into an oracle. Spectres and dreams, and omens of every kind have made cowards even of the stoutest men; and though we no longer stop at the expiation, or stand an important debate, at the preaching of a chicken, or the flight of a crow, the great multitude, even in nations the most civilized, are still under the influence of imaginary terrors that can scarcely be said to be less absurd."

Temperance Department.

New-Sharon, March, 1838.
Mr. Editor.—At the last annual meeting of the Union Temperate Society, held at New-Sharon, on the 14th instant, the Society, voted to send a committee to visit the friends of the cause in all the towns of the county, and to report to the next annual meeting. The committee shall think proper shall be sent to Zion's Herald, published at Boston, Christian Monitor, published at Portland, and Morning Star at Lancaster. The committee shall also be read by many in this neighborhood we think they will be well pleased to find the following motto, and as our object is to aid the cause of Temperance, you will consider us as co-operating in the proposed design of your paper.

CONSTITUTION OF UNION TEMPERATE SOCIETY.

PREAMBLE.

The awful prevalence of drinking ardent spirits to excite in our minds a sense of the guilt and classes of our citizens, is a vice that calls loudly on the more sober and thinking part of the community, to exert their exertions to put a stop, or at least to diminish the use of such a deleterious to the name and profession of the Christians, as destructive to the morals of mankind, and contrary to the dignity of human nature.

By means of hard drinking, thousands of our citizens are suffering from the effects of the disease, and many families are reduced to a state of beggary; and many are the vicious practices that follow in consequence of drunkenness.

Hard drinking is an introduction to idleness, gaming, swearing, sabbath breaking, lewdness, robbery, murder, and almost every other sin. Drunkenness throws down the fences of fear, reflection and shame; it exists next to public mockery of things sacred, to ridicule and revile the most sober and pious characters; to reproach and vilify their best friends; to commit the greatest outrages to cruelty, to deprive in quarrels and riots, to gratify the best lists, and to commit the most rash and ruinous crimes. Drunkenness is an enemy to wisdom in common things, much more in those of eternal consequence.

Consequently, we have decided to have excited the attention and commination of a few individuals, who have felt it a duty (at least) to protest and take a decided stand against the common use of the deleterious and ruinous beverage. We have entered into a solemn compact, agreeing each one for himself, and each pledging his word and honor to the others, as rational and accountable beings, and professing to be led by, and to believe the Bible, as our rule of faith and practice; that we will adhere to, and accept the following as our constitution and frame of government.

Article 1. This society shall be called the Union Temperate Society.

Article 2. The officers of the society shall be a Chairman and Secretary; both of whom shall be chosen annually by ballot.

Article 3. The officers of the society shall be chosen annually by ballot.

Article 4. It shall be the duty of the Secretary to receive the dues of the society, notify meetings, and receive and read the reports of the members.

Article 5. Believing that intemperate drinking is very injurious to human happiness; and that moderate and fashionable drinking leads on to that vice, the use of ardent spirits, except in cases of absolute necessity, and to use their influence to prevent it or others.

Article 6. No person shall be admitted as a member of the society, until he shall have subscribed to a transcript of article fifth of this constitution, with the addition of the words, The subscribers hereof, wish to become members of the Union Temperate Society.

Article 7. Each annual meeting shall be opened and closed by prayer, by the Chairman or some other suitable person.

Article 8. Any person transgressing the rules and regulations of the society shall be liable to reprehension, in such manner as the society shall think proper; and continuing to transgress, may be excluded from the society, three fourths of the members present concurring.

Article 9. The annual meetings of this society shall be held on the first Thursday of March, at the time of the day, and such place as the society may adjourn to meet, by a majority vote.

Article 10. No money or other valuable consideration shall be required of any person when he becomes a member; and all contingent or incidental charges, arising to said society shall be paid by subscription.

Article 11. Any person wishing to withdraw from the society shall be dismissed, making his request to the Secretary, who may give a certificate of the same, and enter his disclaiming on the records of the Society.

Article 12. No religious denomination of christians shall have any pre-eminence, or superior influence in the society; but any fair person character, shall be equally eligible, to become a member, or hold an office in the society.

Article 13. Good order being indispensably necessary in all societies and institutions; the society agree on the following for regulating their meetings.

Section 2. Each member has an equal right to vote and speak in all meetings of the society.

Section 3. But one person shall speak at a time; and no person shall address himself to the Chairman standing.

Section 4. Two persons arising at the same time, and wishing to speak, the Chairman may determine which shall have the preference; and the meeting, and one shall have a spoken before the other, and if he has not spoken shall have his turn.

Section 5. The society shall be seated or arise at the request of the Chairman, for the purpose of keeping order, determining votes, &c. &c.

Article 14. This constitution may undergo revision or amendment two thirds of the members present concurring for the same. Any amendment, shall have been requested by at least seven members of the society, three months previous to such meeting; and the same notified by the Secretary, in the three nearest towns where the meetings are to be held, thirty days previous to such meeting.

Article 15. This constitution shall be recorded at length, in the book of records kept by the society, and shall be read at the opening of the meetings. Done at New Sharon, the sixth day of March, in the year of our Lord one thousand eight hundred and twenty-eight.

In behalf of the Union Temperate Society.

Respectfully,
NAHUM BALDWIN,
REUBEN HATCH,
SAMUEL MASON.